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breakfast for those who had permission. 8 A. M. Lectures and disputations. 10 A. M. Little hours B. V. M., recited; tierce, mass, sext, *sung*. 11:30 A. M. Dinner. 12 noon. None *sung*; vespers and compline B. V. M., recited. 12:30 P. M. Siesta. 1 P. M. Hebrew or Greek lecture. 2 P. M. Vespers *sung*. 2:30 P. M. Lectures and disputations. 4 P. M. Private study. 6 P. M. Supper. 6:30 P. M. Recreation. 7:30 P. M. Public spiritual reading; compline *sung*; matins and lauds B. V. M., recited; half-hour mental prayer. 8:45 P. M. Retire." Comment is superfluous. The world is too busy for this sort of thing, and if the Benedictines will do it they must be content to be sufficient unto themselves. We are not surprised to learn that Dom Walmesley, "a great mathematician and astronomer," finally "gave up all his favourite scientific pursuits, because he found they caused too many distractions at his office and mass."

There are occasional slips, as where the author speaks of Bishop Bishop, where he evidently means Bishop Smith; but, on the whole, the book is remarkably free from misstatements. It is to be hoped that its writer will continue his studies of the English Benedictines, and at some future day present to the world a history of the order since the dissolution, a history which will rank with Dugdale's great work.

RALPH C. H. CATTERALL.

THE UNIVERSITY OF CHICAGO.

GRUNDFRAGEN DER REFORMATIONSGESCHICHTE. Eine Auseinandersetzung mit litterarischen Gegnern. (=Vorträge und Aufsätze aus der Comenius-Gesellschaft.) Von LUDWIG KELLER. Berlin: R. Gaertners Verlagsbuchhandlung, 1897. Pp. iv+46. M 1.50.

It is the purpose of this pamphlet to defend the author against the criticism of certain opponents. Keller has made several contributions to the history of the Reformation, and has been thought by some writers to esteem too highly the Anabaptists, the Waldenses, the Bohemian Brethren, and other antagonists of the papacy who labored before the Lutheran period, and, therefore, to esteem Luther and his associates too little. He maintains that there was an evangelical movement with an uninterrupted development and a historic continuity for many generations preceding the sixteenth century, and hence that Luther by no means first brought the light of the gospel to the modern world. He goes farther in this direction, perhaps, than any other German writer, though all careful students of the denominations which pro-

tested against the errors of the papacy before the sixteenth century tend to a growing appreciation of them as a whole. This defense of his views may bring some comfort to those who maintain the doctrine of "Baptist succession." He observes that all the organizations which troubled the Roman Catholics so much before the Reformation claimed to have a continuous history reaching back to the primitive churches, and he thinks this uniform tradition may possibly be well founded, though he does not advocate it. He observes, also, the curious resemblance of the traveling teachers of these bodies to the traveling apostles mentioned in "The Didaché."

FRANKLIN JOHNSON.

THE UNIVERSITY OF CHICAGO.

ALEANDER UND LUTHER AUF DEM REICHSTAG ZU WORMS. Ein Beitrag zur Reformationsgeschichte. Von ADOLF HAUSRATH. Berlin: G. Grote'sche Verlagsbuchhandlung, 1897. Pp. viii + 392. M. 7; bound, M. 8.

JOHANNES JANSSEN'S *History of the German People since the End of the Middle Ages* is such an elaborate attack on Protestantism that an attempt to refute all of his statements in detail would prove a hopeless task. Our author deems it more feasible, therefore, to adopt von Bezold's plan of giving a detailed and accurate account of certain phases of the great confessional tragedy, showing the characters, aims, and methods of the contesting parties side by side, instead of refuting direct charges antagonistic to the Reformation. With this purpose in view, Hausrath has chosen to treat of one of the decisive epochs of the German Reformation — the diet at Worms.

By way of introduction the insignificant Worms of today is contrasted with the magnificent city of the days of Luther, a center of German culture, wealth, and public life, and a proud home of an independent and democratic spirit. The author then presents to us the great characters of the drama: Aleander, the papal nuncio to the court of Charles V., sent to uproot the "Lutheran evil," learned, egotistic, corrupt, a man with a career as brilliant as his character is despicable; Charles V., a melancholy, taciturn, bigoted youth of twenty years, surrounded by the dignitaries of the church; Frederic the Wise, of Saxony, faithful, parsimonious, pious, the protector of Luther and the most powerful antagonist of Aleander; Glapion, father confessor to the emperor; Franz von Sickingen, powerful with the sword, and Ulrich von Hutten, aggressive with the pen. We see the wild, lavish